

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

Up to the present moment we have said nothing about the all-absorbing question of the day,—our strained and painful relations with the United States; and we should probably have held quite aloof from the subject but for an Article in 'The Banner of Light' which may fittingly be noticed by a worker in the same field. We have kept this Article by us, hoping the storm would blow over, but, as matters stand to-day, it may do us all good to take note of it. It appeared a few weeks ago under a very prominent heading, entitled 'The Rising American Spirit,' and the excitement of the hour appears even in 'The Banner's' composition and style. Here are the opening sentences:—

Everything in its time; and the time has undeniably come for the uprising and unification of the genuine American spirit in the open face of the world. That it is the spirit of peace and all its attendant virtues needs no demonstration. When no provocation to aggressive defence exists, it slumbers in the great popular heart. But it exists in all its power, nevertheless.

We entirely fail to see that the spirit ruling in the United States, up to the day after the delivery of the President's Message, was a spirit of 'peace and all its attendant virtues.' That would take a deal of 'demonstration.' We also fail to perceive the meaning of 'aggressive defence.' But what follows is a painful illustration of 'the spirit of peace and all its attendant virtues':—

The Old World, led on by England, is at the present epoch visibly moving up about our borders, off our coasts, and across our natural ocean pathways. The dominating temper shown by England especially has steadily been growing offensive to the last degree. From far northern Alaska down to the confines of Central America, her hand is constantly making its greedy intrusion. No power on earth is to-day such a gobbling robber power as England. . . . English power is practically challenging us all the time to show that we are not still as much her colonies as we were before the Revolution. She went just as far as she dared in helping on the work of wrecking our Union! Now she besets us, territorially, on all sides at once—north and south, east and west. In our deliberate judgment, the way she is going so blindly is the way to her own speedy downfall. That finally comes to all nations and people, as to individuals. She has spread more sail than she can safely carry. Her ruling insanity is to possess the earth. Nothing can to-day happen in any quarter of the habitable globe into which she does not thrust herself. She asserts her arbitrary power everywhere.

Her governing policy is in all respects at war with the American. Ours is a new lesson, which the world of men was waiting to have taught. . . . Ours is the grand mission to instruct the world in the principles of freedom, of equality before law, of justice, of public peace and harmony. Any outside power that moves up to dispute that mission with us is going to be fatally worsted in the encounter.

We are sorry to see this in 'The Banner of Light'; and we notice it only because it is in 'The Banner of Light.' It sometimes does us good to know how our doings look to other people; and we frankly tell 'The Banner' that its outpouring could do no good to a single creature here. It has taken us all our time to prevent such utterances doing a vast amount of harm; and only the knowledge that we have been somewhat to blame has enabled us

to do it. We must say we have not had our path made easy by the Press of the United States and by their President. It may be, as 'The Banner' says, that it is America's 'grand mission to instruct the world in the principles of . . . public peace and harmony,' but it has not been playing the part. Besides, it is nonsense to say that America's 'grand mission' is to teach old England the principles of freedom, equality before the law, and all the rest of it. This tall talk can never win our appreciation or even our respect.

We repeat that we have noticed this subject only because it is a comrade who seems to us to have gone wrong. If ever we lose our heads in a similar way, we hope some comrade will kindly hand a looking-glass to us.

We have lately heard a great deal of talk like this: 'Two great peoples, speaking the same language, engaged in the same pursuits, having the same Bible, believing in the same God, do not go to war. Let us hope that wisdom will prevail, and that their resorts will be those of peace.' Why should speaking the same language, engaging in the same pursuits, and having the same Bible make the difference? We say nothing as to the amazing utterance 'believing in the same God,' except to ask whether France and Germany, or Russia and Turkey, believe in the same God. There is a great deal of cant in this effusion of sentimentality. War is war anyhow, and we are not able to see why it should be less detestable if waged between men who cannot understand one another, and whose pursuits and education may make it impossible for them to see the matter in dispute from the same point of view. In truth, that only adds a deeper pathos to the horrid tragedy. The honest truth is, that war is an utterly brutal thing, and that, instead of glorifying the men who carry it on, we ought to rate them no higher than painful necessities at the very best.

The December number of the 'Proceedings of the incorporated Society for Psychical Research' is a very strong one. It contains about three hundred pages, and two hundred and sixty of these are occupied by Mr. Myers, who adds two chapters to his Study on 'The subliminal self.' These chapters discuss 'The relation of supernormal phenomena to Time-Retrocognition'; and 'The relation of supernormal phenomena to Time-Precognition.' We ought to say, however, that Mr. Myers very much confines himself to the apparently humble but really important task of arranging and co-ordinating communications bearing upon the subject. These communications are records or confirmations of incidents which illustrate Mr. Myers' doctrine and which would equally well, or often better, illustrate the doctrine of No. 2, Duke-street. But, whatever these instances illustrate, we cannot be too grateful to Mr. Myers for his patience, resolution, and steadfastness. He and his friends are laying a good solid foundation, and are building better than they know.

We observe with regret that Mr. and Mrs. Underwood have ceased to edit 'The Philosophical Journal.' They

will, however, not cease to write for it. Under its new editor, we rather think the *Journal* will be slightly more a Spiritualist representative. 'Items of News' consist entirely of reports of sances, meetings, lectures and the like. Amongst these we find the following:—

Edward K. Earle, a slate-writing medium, has been surprising the people of Stockton, Cal., with his mediumistic powers. The 'Herald of Life' says that he asked any persons who had brought slates to hold them up. Some ninety pairs of slates were produced. The medium then passed through the audience, coming in contact with each pair of slates (occupying about half an hour), and, upon opening the slates, twenty-seven had writing upon them, in all languages and colours. By invitation, ten persons brought their slates to the platform. Upon being opened in full view of the audience, while in the owner's hands, four slates were full of writing.

This is, indeed, surprising. There is here plenty of room for fraud, but an experiment of the kind could be easily tested by any responsible and trustworthy Society or Committee. We hope Mr. Earle will come to London. He is just the man we want to see.

A queer book, with strong gleams of poetic beauty, entitled 'Stella and An unfinished Communication,' by C. H. Hinton, B.A., is another feather on the stream. It at least shows which way the glassy current is going. But there are so many feathers that do it! Collectors of books on occult subjects would do well to take note of this, though it is a work of sheer imagination, with only a vague shot at fact. It is published by Swan Sonnenschein and Co.

'A beautiful world. The journal of the Society for checking the abuses of public advertising.' No. 5, for December. London: J. Bale and Sons. Every Spiritualist ought to delight in this Society, which is doing its best to help those of us who are trying to keep old England sweet and clean. The Hon. Secretary is Mr. Richardson Evans, 1, Camp View, The Common, Wimbledon.

LONDON SPIRITUALIST ALLIANCE.

On Thursday next, at 7 p.m. for 7.30, a meeting of the members and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), when Mrs. H. M. Wallis, of Manchester, will give an address on 'Spiritual Gifts: what they are, and how they should be exercised,' followed by experiments in clairvoyance. Mrs. Wallis has the reputation of an able and eloquent speaker, and she may be expected to give some sound and practical information and advice on the interesting subject chosen for her address. This will be the first occasion on which she has lectured for the Alliance, and it is to be hoped that she will meet with a cordial welcome from a full audience.

THE EXPOSURE OF MEDIUMS.

We hope to give in our next issue a long and valuable article by Baron du Prel, translated from the German by 'C.C.M.' on the Exposure of Mediums, with special reference to the Case of Eusapia Paladino. It has points in common with a contemporaneous article which appears in this month's 'Humanitarian' from the pen of 'C.C.M.' but is a longer, fuller, and more elaborate exposition of the subject, being in fact an important elucidation of a problem still very little understood by investigators. An English translation cannot fail to be of value for standing reference and for the guidance of inquirers.

Dr. WYLD's 'Theosophy' has been re-named 'Christo-Theosophy,' and is now published by Kegan Paul and Co., and the price has been reduced to 3s. 6d. net.

RAY'S OF SUNSHINE.

Nothing is more astonishing than the opposition which true Spiritualism encounters from those professing to teach the Word of God. If the ministers of religion will open the Bible, and read the first five verses of the 44th chapter of Genesis, they will see that Joseph, one of the most perfect characters in Holy Writ, interpreted the will of God by means of a cup: the cup, indeed, which was placed in Benjamin's sack; the cup, forsooth, by means of which God enabled him to interpret Pharaoh's dreams. We need not multiply instances, for both the Old and the New Testament are full of examples of the guidance of man by 'Good spirits' or 'Guardian Angels.' In the words of Christ in regard to children, 'Their angels do ever behold the face of my Father which is in Heaven.'

Now Christ selected His disciples, with one exception, from the altruistic, though generally uneducated, members of society. The Churches cannot say that they are chiefly selective of the altruistic; for Christ said, 'By this shall all men know that ye are my disciples, because ye love one another.' Do the members of the different sections of Christianity love one another? I trow not; let God be the judge. And again, Christ said, 'By their works ye shall know them.' It is sad, yet it is true, that many are still truly worshippers of mammon and of the things that moth and rust do corrupt; of fine garments and adornments, not endorsed by Christ Himself.

Now it is said that Spiritualism has a very seamy side. Yes, so has religion, as practised; it has its parasites also, its workers of wonders, its charlatans; it also has its Simon Maguses.

Spiritualism states that the good spirits rule those who are biased by good, and the bad spirits those who are evil, but that sometimes the bad spirits come to try those who are striving to do right. Did not the bad spirit tempt our Lord Himself? and did He not reply, 'Get thee behind me, Satan'?

The world is, it is true, perhaps hardly yet ripe for the great revelation which is now dawning; but God is with us, and He will enable us to purge Spiritualism, as by fire, of the impostors of all kinds. In regard to the money-making aspect of Spiritualism, the very same thing holds sway in the Churches, in the main, in the midst of us. A great feature is that just as our congregations in the Churches of to-day have both bad and good members, so of necessity the same holds good among Spiritualistic persons.

And it follows that the great question is how we are to emancipate the truly good from the contamination and influence of those who have no true faith in God, but still worship mammon and other idols. Christ said, 'Except ye become born again, ye cannot enter into the Kingdom of Heaven'; and sad it is how few of our pastors are born again, how few have God as a guide in their daily life. There is only one hope for them, and that is that they practise the faith they teach and turn to God in truth; for God is a Spirit, and they that worship Him must worship Him in spirit and in truth.

It is very strange that people are always asking for a sign from Spiritualists, although from religionists they are never accorded one; and if the sign is not forthcoming they lose all faith. Eyes they have and see not, ears and hear not.

The fact is, God only revealeth Himself to those whose hearts are prepared to receive Him, and to such, whether pure religionists or Spiritualists, He is constantly showing His mercy and goodness. Then how shall we pluck the tares from the wheat of Spiritualism? God will judge us; and all who come in a spirit of curiosity to us will be confounded by their own audacity and be the prey of evil spirits. Indeed, the same thing holds good in the Church

of Christ as existent among us, for whom cometh to the Sacrament with an unclean heart bringeth condemnation upon himself. Oh, ye ministers of religion, how long will Christ tarry with you, how long will ye thwart His purpose! So long, indeed, as the prince of this world is dominant with you, so long will ye come not to the Light, lest your deeds be reproved and ye be condemned. In your hearts ye know this; and so I counsel you, prepare by prayer and fasting.

In concluding these remarks it may be pointed out that even the noble-minded disciples of Jesus were warned not to rejoice that the spirits were subject unto them, but that their names were written in Heaven. It will thus be readily understood how only with the loving and altruistic of us the higher spirits become in accord, and that, too, by development of our highest and truest faculties, lest, indeed, by the possible vanity inherent in us, we fall again. The harvest is plentiful, but the labourers are few; for, though many are called, but few are chosen to teach true faith unto all nations.

A. G., M.A., M.D.

A THREAT OF ACTION FOR LIBEL.

We have received a letter, not couched in the most courteous terms, from a gentleman, who need not at present be named, threatening us with an action for libel unless we at once withdraw and apologise for certain remarks which we made in 'LIGHT' of December 21st, page 610, on the subject of 'Spirit Photography.' The words complained of were these:—

On the other hand, some of the photos which we have seen recently have been manifestly produced by the artifice of double exposure, as an expert in photography would readily detect at once.

We regret to have to tell our correspondent that we cannot possibly comply with his demands. Of what we have said we have nothing to retract, and if any one should be so ill-advised as to bring an action against us for what we have written, we shall await the issue with composure.

The above was already in type when we received a communication from Mr. 'Z.,' stating that he had heard that a threatening letter had been sent us, and assuring us that this had been done without his knowledge or approval. The same post also brought us a second letter from the writer of the 'threat,' apologising 'earnestly and sincerely' for 'the strong terms' employed in his previous letter. We accept his apology cordially and without reserve.

MR. J. J. MORSE IN SAN FRANCISCO

Our good friend Mr. Morse lost no time in getting to work after his arrival in San Francisco. He gave his first lecture, under the auspices of the recently organised California Psychical Society, on the evening of Friday, December 6th, his subject being 'Psychic Science and its Suggestions.' The 'San Francisco Call' gives a sympathetic notice of the address, and states that the audience was large, and heartily applauded the speaker's utterances. Further lectures by Mr. Morse were announced for consecutive Sunday evenings on the Doctrine of Immortality, December 8th, 'Its Foundation in Nature'; December 15th, 'Its Basis in Man'; December 22nd, 'As a Problem in Ethics'; December 29th, 'A Justification of Religion.' We hope, from time to time, to keep our readers informed on the progress of Mr. Morse's work amongst our Californian friends.

MRS. HARDINGE BRITTEN.—We hear that Mrs. Hardinge Britten has accepted a long engagement for lectures in America, and that she proposes to leave England during the coming spring. Mrs. Britten has a host of friends in the United States who will be delighted with the opportunity of according her a hearty welcome. We hope they will not endeavour to retain her permanently; her work here is so valuable that we cannot afford to lose her.

EXPERIENCES WITH MISS KATE FOX.

On Friday evening, December 20th, the Rev. J. Page Hopps gave an address before the members and friends of the London Spiritualist Alliance, in the French Drawing-room, St. James's Hall, recounting some personal experiences with the late Miss Kate Fox (Mrs. Jencken). This address, he incidentally mentioned, he had offered to give, as a Paper, before the members of the Society for Psychical Research, but the offer, although tentatively accepted, was declined after the contents of the Paper had been communicated to the Committee. Portions of it, he also said, had since appeared in the columns of the 'Daily Chronicle' in a letter which he wrote to that journal at the time of the discussion, in the public Press, in regard to the Cambridge experiments with Eusapia Paladino.

But before, I proceed, said Mr. Hopps, just one reference to the conduct of the Newspaper Press. Our subject does not get fair play. Is it not a rather noteworthy fact that the very remarkable series of satisfactory experiments with Eusapia, on the island in the Mediterranean, were carried through, and that Dr. Oliver Lodge's very careful report was presented to the Psychical Research Society, without extracting a word from 'The Press,' but that a partial breakdown at Cambridge brings out the biggest type, and the huge headings that are usually kept for, say, the breaking out of a great war! That shows bias; and it is with bias we have to deal in this matter as well as with possible deception.

PERSONAL EXPERIENCES WITH THE LATE MISS KATE FOX.

Dr. Alfred Russel Wallace, in his remarkable book, 'Miracles and Modern Spiritualism,' says: 'Modern Spiritualism dates from March, 1848, it being then that, for the first time, intelligent communications were held with the unknown cause of the knockings and other sounds similar to those which had disturbed the Mompesson and Wesley families in the seventeenth and eighteenth centuries. This discovery was made by Miss Kate Fox, a girl of nine years old, and was the first recognised example of an extensive class now known as mediums.'

I do not cite that passage in defence of 'Modern Spiritualism,' but only as a starting point for this Paper, which is concerned with Miss Kate Fox. This young girl, with her sister Margaret, tested in every possible way by unfriendly experimenters, convinced such men as Horace Greeley, Professor Mapes, Judge Edmonds, the Hon. Robert Dale Owen, Mr. Livermore, and Dr. Robert Chambers that trickery was out of the question, and that the astonishing phenomena presented to them occurred apparently apart from the medium's volition or, at all events, control. Be this as it may, when Miss Kate Fox came to this country, in or about 1872, she came with such a reputation for what is known as 'mediumship,' that those who were the subjects of, or who were inquiring into, these curious experiences eagerly sought her out, for the purpose of experimenting. Shortly after her arrival I accepted an invitation to meet her at the house of a lady in London. Many startling incidents occurred, but not under severe test conditions. Then, mainly through the intervention of Mr. S. C. Hall, who was firmly convinced of the reality of her mediumship, Miss Fox (then Mrs. Jencken) came on a visit to our Glasgow home for a series of test experiments. A few years after this she again visited us for the same purpose, and this time at our Leicester home, the experiments altogether extending over between twenty and thirty closely occupied days.

My one object, throughout our rather prolonged experiments, was, not so much to secure wonderful phenomena, as rigid tests. I carried this so far that Miss Fox pointedly and repeatedly asked me whether I had really any faith in the phenomena or in her. The three phases of her mediumship which mainly interested me were—the production, in the dark, of a luminous body, hard, and capable of rapid movements over the whole space of a room; the writing of 'messages,' with particulars, of which it is morally certain she could have known nothing; and the production of loud sounds in or upon objects as varied as a vase on the table, an open door, a pane of glass, or a road-side railing; all in full daylight, and in almost total isolation from the medium.

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EDITOR E. DAWSON ROGERS.
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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

PROFESSOR RICHEL'S SUMMING UP.

A letter by Professor Richet, appearing in the Psychical Research Society's 'Journal,' on the Eusapia fiasco at Cambridge, seems to us to be in the highest degree scientific both in matter and tone. After careful consideration, and reviewing the whole field, he has evidently striven to arrive at a judicial decision as to the value of the proceedings at Cambridge; and this decision he cautiously but decisively sets forth in this very interesting letter. Of its kind, it is a model, with its fine indications of balanced judgment, nice discrimination, and cool courage. It is all the more valuable because the Professor is a rather unwilling witness, and is certainly not biassed in favour of Spiritualism. He is simply a determined scientific investigator, shrinking from these occult things, but resolved to get at the truth, pleasant or not.

In the first place, he stoutly maintains that no new fact came to light at Cambridge. He appears to be just a little nettled with the bragging of Mr. Maskelyne, and does not seem to quite like the generally implied suggestion that Eusapia was found out at Cambridge. His statements as to this are as complete as they are vigorous. 'There has actually been no new fact discovered at Cambridge.' 'The revelations of Mr. Hodgson reveal to us absolutely nothing.' 'I do not see that the observations of Mr. Hodgson have imported a new element into the question, since all these frauds, or appearances of frauds, had been thoroughly well ascertained, analysed, and described. What is new, they say, is that the frauds have been more pronounced than we implied. Nothing of the kind. We had always put them down at the maximum.' Then comes this important statement, referring, of course, to the 'Island' experiments:—'From the moment that any result whatever could be explained by a fraud, itself incredible, but concerning which all precautions had not been taken to avert it, we gave to that result no value at all. We invariably worked under the hypothesis that fraud was the first explanation to give; and, only after having admitted fraud to be impossible in any instance, did we accept the veridical character of the result.'

In these circumstances, Professor Richet holds that it is going much too far to say that all the phenomena produced through or by Eusapia are fraudulent. 'That is,' he says, 'a conclusion which strikingly outruns the premises.' He has evidently learnt the lesson, so necessary but so neglected, that a medium may be and, on the whole, is likely to be, a complex being—variable and easily influenced by conflicting currents. So far, then, from admitting that the very limited phenomena at Cambridge proved

fraud all along the line, Professor Richet maintains that even admitting all the tricks indicated by Mr. Hodgson (and Mr. Maskelyne), 'for a number of other facts—table movements, lights, levitations, direct writing, no possible explanation has been given.' That is the first solid fact. Another fact is that 'the smallest tool, or the most minute mechanism, serving to assist her manifestations, has never been discovered.' A third fact, which may throw considerable light on a complicated problem, is that 'often, under moral and psychological influences whose nature escapes us, Eusapia is, for long periods, incapable of doing any genuine action whatever, and that, perhaps, at Cambridge, she was in this condition.' Still another fact, which may profitably be linked on to the foregoing, 'that, in the experiments carried out in France shortly after those at Cambridge, scientific men of high intelligence and irreproachable honour, have had very sharply defined phenomena which have left them no power to doubt.' This is a fact of the greatest possible importance; and it is to be hoped that a full account of these experiments, their conditions and the results, will find their way to this country.

After reciting these facts, Professor Richet pens a remark which we commend with the greatest possible earnestness to the ruling spirits at 'The Psychical Research Society.' He says, 'In spite of appearances which are really often against Eusapia, I have not made up my mind in any way with regard to what I have here hitherto called *fraud*; and it is very possible that the psychology of a medium in the state of trance or in neighbouring conditions may be very different from ours.' This raises a question of the first magnitude, into which we cannot enter now. We will only say that the theory of spirit-interference is needed for the full elucidation of it: but, to a considerable extent, the theory of 'The Psychical Research Society,' partly indicated by the words 'Telepathy,' 'Thought-transference,' and 'Suggestion' will suffice.

Summing up, the Professor says, and in italics, 'Here is my conclusion:—that we ought to reserve our judgment': and he then recommends further inquiry—'longer and more exhaustive.' It is not for judges to accuse, he says: it is the business of judges to inquire. 'Well, scientific men who seek the truth are really judges: let us, then, pursue our task.'

Such is the burden of this remarkable letter; and we must express our surprise and yet our pleasure at finding Professor Richet standing out so vigorously,—in this, beating our more reticent (and slightly cowed?) Englishmen. We urge, as strongly as we can, that his advice should be followed. Let us have Eusapia here again: and, if we may venture to say so, let her spend part of her time among none but sympathetic inquirers,—not blind dupes but willing friends.

MRS. BESANT AND OURSELVES.

Some two months ago Mr. Herbert Burrows—until then Mrs. Besant's intimate associate in the Theosophical Society—wrote a circular letter to the Press, announcing his resignation from the Theosophical Society, and, in a general way, accusing that society of 'fraud, deception, superstition, &c.' to use Mrs. Besant's words. No reply (that we have seen) was made by the responsible heads of the Society to Mr. Burrows' vague but rather damning accusation; but in anticipation that the charges would be defined and substantiated, Mrs. Besant postponed her departure for India for two months, at much inconvenience and some pecuniary loss to herself; and in this month's 'Lucifer' she begs her friends and the public 'to rate at their true value any charges that may be made after my (her) departure,' which took place in the early part of December.

We should have passed over this incident in silence were it not that Mrs. Besant has in the same article gone out of her way to give an apparently ill-tempered, and certainly uncalled for, slap at 'LIGHT.' Although she deprecates 'mere generalities' and treats accusations made in her absence as self-evidently unfounded, she publishes in the most general terms, when she is safely half-way to India, an accusation against 'LIGHT,' which is serious by reason of its implication of unfairness on our part. She says:—

Speaking of 'LIGHT,' I cannot help expressing regret at the change of its editorial policy since the days of Mr. Stainton Moses. That enlightened Spiritualist was always ready to say a good word for Theosophy, and heartily responded to my efforts to bring about a kindlier feeling between Theosophists and Spiritualists. But the present Editor is making attacks on Theosophy a prominent feature in his journal, and seems to be labouring to destroy the *entente cordiale* that was slowly growing up.

We beg to assure Mrs. Besant that the 'policy' of 'LIGHT' is now the same as it has always been—the policy of trying to the best of its ability to be *honest*; and if we have erred in our treatment of 'Theosophists' and the Theosophical Society, the error seems to us not to have been in the direction she indicates—if we have erred it is because we have too liberally tempered honesty with charity. We have had plenty of provocation, and no lack of opportunity, to be 'brutally honest.' Let Mrs. Besant recall all the quarrels and mutual recriminations of the members of her Society, and all the attacks made upon the Society by the secular Press, which we have treated with charitable silence—save, perhaps, when they were too grossly ludicrous to be taken seriously, as when the leaders accused each other of the attempt or intention to poison; then let her ask her conscience how many taunts, and flouts, and gibes Theosophical writers, from the highest to the lowest, have continuously flung at Spiritualism and Spiritualists—senseless insults, born of ignorance and prejudice, to which we could very easily have overwhelmingly retorted, but which we passed over in the hope and expectation that Theosophists would some day return to Theosophy, to reason, and to good manners. How often have we been told that 'Spiritualism is the worship of the dead,' that 'Spiritualism is necromancy,' that our 'dear ones' are nothing but 'filthy Pishachas,' 'empty shells,' 'astral corpses,' 'silly spooks'! And all this without one iota of proof or a shadow of justification, and without an attempt at contradiction by those Theosophists who now profess a desire that the '*entente cordiale*' should not be injured 'which was slowly growing up'—very slowly, we fear!

If Mrs. Besant does not already know it, it is time for her to understand that so long as Theosophists treat Spiritualists *de haut en bas* as they have hitherto done, no genuine *entente cordiale* is possible. The possession of a diploma of Fellowship in the Theosophical Society is no warrant for any such assumption of superiority. Neither is the adoption of what most people now regard as a bogus revelation any justification for 'putting on side,' so to speak, when dealing with those who are earnestly and constantly endeavouring to learn the real facts of the spiritual realm through observation and experiment.

Nothing would please us better than the establishment of a real *entente cordiale* with Theosophists, for we have much in common, and Spiritualists recognise the ability, sincerity, and blameless lives of many in the Theosophical ranks; but if any union of hearts is to be, the Fellows of the Theosophical Society (our latter-day 'Theosophists') must first climb down from their high horse—or, perhaps, in view of recent developments in the Society, we ought to say, must first recognise the fact that their high horse has pitched them into the mud.

PSYCHIC PHOTOGRAPHY.

'The Photogram' (London; Dawbarn and Ward), one of the most daintily printed and most ably conducted of the numerous Photographic Journals, gives, in its January issue, an interesting discussion, in the form of a Symposium, on the question of Psychic Photography. The subject is practically opened by the Editor, who, remarking that he has been charged with 'believing' in 'spooks,' suggests that in such a matter one ought not to 'believe' but to know, or suspend judgment; and he thereupon proceeds to set out what he considers to be the only satisfactory conditions under which experiments should be conducted.

The Editor is followed by MR. PHILIP EVERITT, who thinks the tests suggested insufficient, and proposes others yet more stringent. He regards however, the conclusions deduced by the late J. Traill Taylor from his experiments, as of great importance, and on these conclusions he remarks:—

First the abnormal figures were not impressed on the plate simultaneously with the photograms of the sitters. Second, that the abnormal figures were not produced by means of the lens. If these conclusions are true, why should not the photographer produce the results on plates in an original, unopened packet? Development to be done by some other person, or by the photographer in the presence of witnesses.

MR. W. T. STEAD expresses gratification with the Editor's endeavour to break down the idiotic superstition which prevails among persons who plume themselves upon their science and common-sense, that the numerous psychic pictures which have been obtained by photographers of unimpeachable respectability are the result of fraud, for which charges there is, in many cases, not a particle of evidence. Are they, however, necessarily the photographs of spirits?—

Although not a photographer, I have been making a number of experiments with a photographer in the West End of London, who has kindly consented to aid me in my investigations. The full report of these is in the October number of 'Borderland,' with several of the psychic pictures so obtained. The experiments are still in progress, and I shall be glad to communicate the ultimate result when it is arrived at, but at present we are very far from finality in the matter. The agency which, whether myself or not myself, moves my hand when it writes automatically, has asserted very positively that the psychic photograms are never the photograms of spirits, but are rather the photograms of thought pictures, or spirit moulds, which the invisible intelligences use for purpose of identification or of test, just as a man may carry a photogram of his employer on his card of business.

MISS POWER appeals to prophetic promises:—

'Greater things than I do shall ye do,' said Jesus; yet neither apostles nor disciples did any greater thing than He did, proving that they have yet to be done. And as most photographers are professed disciples of the lowly Nazarene, may it not be reserved for them to accomplish the greater things? And would it not be a greater thing if by the aid of photography they could give to the many honest doubters such a tangible proof that the dead do rise as finding friends and relations, known to be dead, clearly defined on the same photogram as themselves, such as numbers of amateurs everywhere are now getting, would give? Such proofs would produce more converts than all the sermons on immortality ever preached. . . .

If Jesus, after He was crucified, dead, and buried, could appear time after time to His disciples, even after the doors were shut; if, as the apostle states, 'Many of the saints that were dead arose and appeared to many,' what is to prevent our own departed friends from obtaining, in their translated state, the same intelligence, and using it in the quiet of the photographer's studio, in the hope of revealing to those they remember and still love that they also are risen? . . .

Is the prejudice of the professional photographer to compel these stupendous results to fall into the hands of the already numerous and skilful amateurs? Time will show. Often in the history of the world has the first become last, and the last first.

MR. W. ETHELBERT HENRY does not feel competent to deal seriously with the subject, inasmuch as all the examples of so-called 'psychic' photography that have come under his notice were palpable impositions; and he asks:—

Why is it that photographers who profess to be disturbed by such manifestations are so averse to having them investigated by the strictest means? Why do they content themselves by giving demonstrations (under their own conditions) before people ready to take their word as gospel? Why are such photographers so averse to having another photographer (if he has a character for keenness) present at the time of exposure of the plates? In my opinion it is because 'spirits' pay, and if the spirits are 'exposed' (instead of the plates) a lucrative branch of often a failing business is lost to the enterprising dealer in them. By-the-way, did any of you fellows ever know a man with a good business whose plates saw 'spooks'?

But though he believes all so-called psychic photographs to be 'palpable impositions,' Mr. Henry makes the following admission:—

But apart from such shadowy absurdities as are generally foisted upon us as 'ghosts,' I have in my own experience had the most extraordinary appearances on some of my landscape negatives—no foggy, fuzzy horrors, shrouded in white linen, but clearly defined tangible portraits. In one negative of an old tree stump at Alvastron there could be seen a number (something over fifteen) of perfect portraits. These were not only visible to me, but are so to every person who looks at the print; and furthermore, they are *indistinctly* visible, and require not the slightest stretch of imagination to make them clearly apparent. Some people say the marvellous faces are due to inequality of light and shade on the tree trunk, yet they are there plainly enough, and I should like to have them explained.

MR. CHARLES W. GAMBLE wants to know if the Editor is surprised that his test conditions have not been accepted, and if he really believes they ever will be:—

If a man brings you a photograph of himself surrounded by an indefinite figure, and tells you that that figure is a photograph of the spirit or 'spirit mould' of his father, you ask him to prove his case. If he does not do so you are strictly justified in refusing to believe his assertion on the grounds that you ought not to be expected to believe that which has not been proved. Neither are you justified in asserting that it is not so, unless you, on your own part, can prove your assertion. You simply maintain an attitude of suspended judgment. Can anyone record an authentic case? Is there in existence a so-called spirit photograph which is really what it professes to be; one in which the *bona fide* is beyond question? If so, we should like to see it. While waiting for such, we bear in mind that there are very numerous instances of such so-called 'spirit photographs' which have been proved up to the hilt to be most shamefully fraudulent.

MR. THOMAS regards the whole matter as offering a grand chance for a boom. Give the photographers of Great Britain the ghost of a chance of obtaining the faintest trace of a spirit photograph on their negatives, and they will hail you as a true benefactor in 'these want of business' days:—

If by any means a substantial or even a suggestion of anything spiritual can be induced to impress itself on my negatives in one or more of my businesses you will not find me backward in proclaiming it. Why? For the very good reason that I see a fortune in it. I have had friends in the past who have had remarkable experiences in the spiritual world; friends, too, above suspicion of real fraud, but I have never prevailed upon them to give me a chance of sharing those experiences, and I may say I have approached them in all seriousness and never in a spirit of levity or ridicule. My experiences in spirit photography have simply proved satisfactory thus far—that fraud has been perpetrated.

MR. E. J. WALL thus sums up the discussion: 'True Science notes but three states of mind—denial, conviction, and the vast interval between which is not belief but suspended judgment.'

This is good so far as it goes; but surely the time has come when there should be suspense no longer.

Mere paper discussions will never settle the question. We had supposed the testimony of the late Mr. Traill Taylor to be conclusive, but if that is not so regarded we should like to see the appointment of a small committee of practical photographers, who would undertake to conduct a fair and exhaustive investigation, in cordial co-operation with some of the most successful mediums for psychic pictures. Will the Editor of the 'Photogram' do what he can in this direction?

A SEANCE WITH MR. DAVID DUGUID.

We quote the following from the Glasgow 'Weekly Scotsman' of December 21st; and we do so, not because there was anything specially noteworthy about the séance itself, but because it is one of the fairest reports of a séance which we remember to have seen in the newspaper Press, and one which we certainly never expected to find in the columns of so influential a journal as the 'Weekly Scotsman':—

(From the 'Weekly Scotsman'.)

A NIGHT WITH GLASGOW SPIRITUALISTS.

SPIRIT RAPPING AND SPIRIT PAINTING.

LONG-LOST RELATIVES APPEAR.

Although it may not generally be known, there are a great many Spiritualists in Glasgow, and also a society known as the Glasgow Spiritualistic Society. Private séances take place in the houses of members, while on Sundays meetings are held, forenoon and evening, in a hall in Carlton-place on the south side of the city. A correspondent of the 'Weekly Scotsman' attended a séance in the house of Mr. Duguid, of Devon-street, South Side, on a Wednesday the other week. It is said for Mr. Duguid that for the past twenty-five years, without fee or reward of any kind, he has devoted the first evening of each month to a painting séance, for the benefit of investigators or incredulous persons, and upwards of six thousand visitors, from all parts of the world, have witnessed the production of beautiful spirit paintings, about one thousand eight hundred of which are now widely distributed. Besides these painting séances, however, some wonderful physical manifestations also occur, and our representative was fortunate in being present when a number of well-known clairvoyants from London helped to make up the circle, and by their knowledge of the spirit world were able—so they said—to see many shadowy figures flitting about the room.

But let our representative tell his story in his own way. He says:—

The night on which I started off on this strange mission was about as disagreeable as could well be imagined. A gale was raging, and when passing over Jamaica Bridge, or rather the service bridge, I had to creep well in lest I might be dashed against the shelving buttresses. The wind shrieked and howled in demoniacal fury, while the swollen river tossed and tumbled underneath on its way oceanwards. Whether it was that the nature of my errand roused any latent Highland superstition within me I know not, but as I fought my way across, inch by inch, I could fancy in looking riverwards into the inky darkness that I could see weird and fantastic imps of Satan mocking at me. But at the corner of Eglinton-street I was fortunate enough to catch a car, and my journey was then easy.

On reaching Devon-street I found a gentleman waiting to escort me upstairs, and I was soon seated comfortably in a well-furnished parlour-sitting-room, where already over twenty persons had assembled. The sexes were fairly equally represented, and everyone was in the best possible humour. The circle was soon formed, a lady and gentleman being placed beside each other as far as the numbers allowed. Then the door was opened, and the medium, Mr. Duguid, quietly bowed to the company. There were not a few present who were well known to Mr. Duguid, while others again saw him for the first time. This was my own case, and I must confess that his personality impressed me not a little. Somewhat above the medium height, his strong, determined-looking face gave one the idea that, having formed an opinion, he could not be easily turned from it. His hair is long and inclined to be curly,

while his benevolent-looking and furrowed face, albeit strong and determined jaw, made one feel kindly towards him.

He brought into the room a palette containing brushes and various colours in oil, and these he arranged to his liking. Two musical boxes were then exhibited to the company with their keys firmly sealed, and after a few minutes spent in pleasant conversation, Mr. Duguid, who had been a silent onlooker, was seen to have passed into what is termed a Spiritualistic trance. Quite unconscious of his surroundings, he rocked to and fro in his chair, his eyes rolling about in his head in a wild-like fashion. Then the pupils disappeared, nothing but the white of the eyes being seen. I should say he sat in this state for a couple of minutes, and then his hand groped its way to the palette. All this was done with the gas fully turned up. Having found a pencil, his other hand sought and grasped a large piece of prepared cardboard. On this he rapidly pencilled out a sketch, his eyes, however, which were close shut, never once resting on the quickly-forming sketch. After having completed a rough draft brushes were next applied. With deft fingers each individual oil was visited and duly prepared on the palette. Not once did the eyes open; not once did the medium exhibit any signs of consciousness; he sat quietly on his chair, his eyes, in which there was no light, looking everywhere but on the picture. In eighteen minutes he laid the brushes down and pushed across the table a beautiful representation in oils of Portincross Castle on the Clyde. The sea piece was specially fine: the colouring showing careful manipulation and fine discernment.

Hastily two small pieces of card, the size of a carte-de-visite, were pushed forward to Mr. Duguid. Corners from each were cut off, so as to provide against any possible deception, while all present had an opportunity of inspecting them. Then for the first time the lights were lowered, and the windows being shuttered the company was enveloped in the darkness of night. Hands were linked, and everyone waited impatiently—some with considerable dread—for what was to come. All at once the table evinced signs of life, and rocked to and fro. Then from the key-locked music boxes issued forth a delightful dreamy sort of music, and a purplish coloured mist seemed to rise from the table. Only four minutes elapsed before the lights were again turned up, and then, to the wonder of many present, two miniature paintings in oil had been completed. The cards, still wet, were handed round, and the corners fitted in exactly. One painting was a replica of the large one, while the other was a fine bit of landscape. These last two pictures were said to be performed by no earthly hand, being the work of spirits, while Mr. Duguid's picture was also completed by spirits, although he was the medium in their hands. The small pictures were, therefore, called 'direct paintings.' Whether the work of mortals or of those who know the mysteries of the border world, they showed considerable skill, and the spirits were really smart and lost no time. The spirits of Jan Steen and Ruysdael, two Dutch painters of the sixteenth century, are said by Mr. Duguid to guide his hand, and while he can use a brush a little when not under their spell, his work is nothing when compared to that done unconsciously by him.

Some of the company being anxious to know a little about Spiritualistic phenomena, the medium was asked if it was possible, and in a dreamy sort of voice he made answer that there was much Spiritualistic power in the room. Once more the lights were lowered, and once more did the table open the programme with a series of what may be termed 'high kicking.' Then was it also that the lady clairvoyants from the Metropolis showed their skill in detecting spirits from the nether world, who had been pleased to visit the parlour at Devon-street.

'Oh, I see such a beautiful light right above the table,' said one lady. 'It is standing with quite a halo round it.'

This, I thought, was getting quite interesting, and I was about to have a look round for some of my lost kin, when, as if resenting my low-born curiosity, the table reared itself on end, and became a barrier; a black wall shut out the light the lady spoke of, while on the other side, the fair one went into raptures over the beautiful form. I was enshrouded in darkness: she was basking in light.

Again the room was flooded with music, while even I could make out, or at least thought I did, several lights which evolved themselves into shape akin to human. Becoming a little excited with my glimpse of the Unseen, I pushed a rather large note-book off my knee in the darkness, and in the silence which prevailed it made a startling sound.

'What was that?' asked one.

'Did you hear that noise?' said another; and as there was likely to be some dubiety about its origin, I mumbled out from my corner that my book had fallen. Whether this had a disturbing element in it I know not, but certainly the lights vanished for a time. But the spell was not broken. Again the clairvoyants began to tell what they saw, and this time a tall spirit was said to be standing at my shoulder, with her hand resting lovingly on mine. The London clairvoyant began to describe her appearance, and I was startled to find her giving a most minute personal description of an aunt of mine who had died in the north country more than eighteen years ago. Her hair, eyes, features, and height were all given, and that quite accurately. I slyly put up my hand in the dark, and touched the shoulder her spirit hand was said to be resting on, but I felt only my rough Harris tweed, and nothing else. In reply to a question of mine as to whether her visit boded good or evil to me, I was told that it was a good sign.

I was not the only person singled out. One lady was told of a sister who had gone out of her sight for many years, and was comforted by the thought that she might see her again soon; while another lady—a married one—was advised never to enter a circle again, as it did not suit her. The medium who delivered this judgment said she could feel a current of pain coming from her, and the lady admitted that she was terribly troubled with headaches. Several other persons had knowledge from the spirit world imparted to them, and one young fellow got so enraptured that it was found that he had gone off on a visit to spirit-land himself, having fallen into a trance.

All this time, Mr. Duguid, the real medium, was breathing heavily, and still in a trance, and to prevent further exhaustion the lights were raised, and in five minutes or so he was back again to the matter-of-fact world, where spirits are at a discount.

A CHILD PREACHER.

We are not unfamiliar with infant prodigies in art, science, and literature, but, with the exception of some 'calculating' boys, they are usually the outcome of definite training. The 'Spiritualistische Blätter,' quoting from the 'Deutsche Zeitung,' calls attention to a phenomenon of a slightly different character. At the tender age of six, Claretta Norah Avery, a negro girl, surpassed many a full-blown negro pastor in the work of calling sinners to repentance. She is now ten years old, and is at present drawing crowded congregations to the negro church in Morris-street, Charleston, where thousands of whites and blacks promiscuously stream to listen to her wonderful eloquence, utterly unable to comprehend whence she derives the torrent of lucid ideas which she pours out, in seemingly unpremeditated fashion, clothed in burning words. Her Biblical knowledge appears to them astounding, for she is said to be wholly untrained, and, at the present moment, barely able to read. The 'Deutsche Zeitung' frankly admits that there are more things in Heaven and earth than are dreamt of in our philosophy, and quenches its own wonder at the phenomenon in the remembrance that the Bible itself says, 'Out of the mouths of babes and sucklings Thou hast perfected praise.'

'HAZELL'S ANNUAL.'—If there is something you do not know and would like to know about any one of the many current topics, consult 'Hazell's Annual,' and you will find ready to hand just the information you require about all living men of note and about all the interesting questions of the hour, not even omitting Spiritualism and Psychical Research. Of course, some topics pass away every year from the public thought, and are omitted from the next edition; others always remain with us and have not only to be retained, but to be brought carefully up to date; while others again have come to the front and demand prompt and immediate treatment. Of these last there are, in the edition for 1896, close upon a hundred, including recent Acts of Parliament and all that the ordinary citizen needs to know about political parties, labour and social movements, Local Option, the issues of the last General Election; the progress made in electricity, engineering, geology, geography, archaeology, astronomy, chemistry, and other sciences; and maps of Indo-China, the Valley of the Upper Nile, the Pamirs, and Sierra Leone. We cordially congratulate Mr. W. Palmer, the able and painstaking editor, on the success which has crowned his efforts to produce a work that stands without a rival as a compendium of almost universal information. The 'Annual' is published by Hazell, Watson, and Viney, 1, Creed-lane, Ludgate Hill, and the price is 3s. 6d.

LUCIFERIAN—OR CHRISTIAN?

Modern educated thought is clearly dividing Western humanity into two great leading armies. For many past years, Paris has been the focus of Luciferian phenomena. Call them black magic if you will, they are the visible output of a class of etherial persons who ignore the principles which develop the mode of life called Christian, and which, by legislative enactments, restrain human inclinations within a ring fence, the breaking through, or leaping over of which involves physical retribution. Those national enactments are evolved through the two leading divisions of Christianity as they ought to be practised by adherents: First, the Lord's Prayer, that recognises the life and power of the beneficent Mind we call 'Our Father'; second, the Attributes, that so tersely and distinctly enunciate the principles to be developed by the human finite minds mingling in social and national life. Those attributes are recorded thus in the Christian's text book of Spiritualism: He taught, Blessed are the meek—the righteous—the merciful—the pure in heart—the peace-makers, and those who do not return evil for evil!!

The Luciferian tenets affirm that man individually is his own god, judge, and decider of conduct; that he is of himself the personification of all the principles required to constitute a god; that, therefore, he is able in his infallibility to judge for himself, and decide on the routine of his actions internally and externally; a godhead, in fact, toned in thought and action by his boyhood surroundings and teachings and reminiscences in and out of his then home gatherings; and only restrained in his alleged godhead-will by the strait-waistcoats of national and social society; thus showing the fallibility of his infallibility.

Phenomena produced by etherial human individuals naturally take either the form and character of the Luciferian tenets and conduct, or the form and character of the Christian attributes. The whole truth resolves itself into one of mind-power. Is the mind-power that uses the Christian attributes superior to the mind-power as centred in each alleged human self-god?

Luciferian conduct and practices, as developed in their official records, are scenes of debauchery, more or less open, according to circumstances. We have the fact of vice, as partly shown through French novels, so freely sold; and also unveiled through private channels. The same routine is in action in the whisky dens of the West and East Ends of London, in orgies that stifle the noble and true, as imperatively required by the records of domestic, social, and national life, and absolutely needed to carry on the duties of human life, as physically developed by the organs of the brain.

To those who have gained practical knowledge by the phenomena evolved through spiritual etherial persons—unseen because of their etheriality—who associate with us in home life and elsewhere, their psychical and mental action is one of knowledge, not mere belief. They have had evidence that those etherials who come and go are good, bad, and neutral. They have knowledge that possession (obsession by lodgment in the human personality) is more or less common in domestic life, and that many men and women of delicate physical structure, not knowing why strange inclinations are felt by them, and inattentive to the moral laws for physical happiness, give way, and, principally through drink, sink into the sloughs of depravity.

The pure and clear-minded, according to their power and opportunity, lead society, public and private; and they are cheerfully and energetically assisted and directed by their etherial angels. Therefore it is that Europe and America, through religious instincts and early training, worship God, the mental Deity, who carries out the same code of gruesome laws, whether through the names of Greek Church, of Roman Church, or of Protestant Churches. Their differences are mainly those of administration, not creed, produced by climate and racial surroundings. Therefore it is that Christianity dominates, and its adherents, seen and unseen, possess power; a power felt not only by the nations in Europe and America, but by the nations of Asia and Africa.

An "Angel" is the term for Christian principles in action by etherial intelligences. A "Devil" is the term for Luciferian principles in action by etherial intelligences.

Therefore it is that at Spiritualistic sittings, in case of heart prayer for Divine protection and help, the moral quality of our etherial associates dominates, and we enjoy the Communion of Saints.

Husbands and wives: Do you desire that your daughters and sons be trained and educated in Luciferian or in Christian moralities; and at physical death enter the soul life, and mingle with chosen companions for woe or weal as Luciferians or Christians?

South Norwood, S.E.

J. ESMORE JONES.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

'Shadow Photographs.'

SIR,—I notice Z.'s announcement that he is not going to take any more 'shadow photographs.' Does he intend to drop his photographic business altogether? If not, then, as the 'shadows' I presume, did not come at his request, so neither are they likely to disappear at his bidding. I do not understand what Z. is driving at, for his announcement reminds one of a person who should say 'I intend going on with my séances, but I will have no more spirits coming to communicate, whether by table movement, rap, writing, voice, or in any other way.' If Z. continues to take photos how is he going to cease to take 'shadows'? Will he kindly explain?

VERAX.

Buried Alive.

SIR,—May I be allowed to ask Mr. Ouseley, through your columns, whether he does not consider the cutting of a vein by the doctor as infallible a test of death as preserving the body until putrefaction ensues?

INQUIRER.

The Theosophical Society.

SIR,—Having read the letter by Mr. Richard Harte, will you permit me to state that, believing that Colonel Olcott is the president-founder of the Theosophical Society, and, as many of the teachings of Theosophy are in accordance with my own ideas, some of which were expressed in verse more than ten years ago, on reading the communications to 'LIGHT' by 'Questor Vitas,' a writer of ability, I was greatly shocked; for after having frequently heard Mrs. Besant, I began to think that Theosophists might possibly have some means of verifying the accuracy of such ideas. In wishing, therefore, to ascertain whether a servant of Mrs. Phillips' did or did not personate a Mahatma, I have not cast mud at Colonel Olcott or soiled my fingers with it.

S. KENYON.

Automatic Writing.

SIR,—Will you allow me to state that a slight error has crept into your reply to 'Inquirer,' with reference to Mr. David Duguid. Mr. Duguid has never been an automatic writer. The many communications in Greek, Hebrew, Latin, Egyptian, &c., which have come through his mediumship, were produced without his hands being used, being the 'direct' work of spirits, the same as the little paintings with which people all over the world are so familiar. If you have been present at any of his painting séances you will have witnessed the conditions under which communications in foreign languages were given.

JAMES ROBERTSON.

[When we spoke of 'automatic' writing, or painting, we meant work done by the medium's hand without any apparent effort or direction on his own part. That 'direct' paintings are produced through Mr. Duguid's mediumship—in the dark and with his hands fastened—there can be no reasonable doubt; but we have also seen a picture painted by his own hands while his eyes were closed in trance. This we should designate as 'automatic painting.' And as to 'automatic writing' our friend Mr. Robertson himself contributed an instance to 'LIGHT,' of December 1st, 1894. Mr. Hay Nisbet, he says, while in a church in Glasgow, was sitting behind Mr. Duguid when he noticed that David was entranced. On the Bible which he held in one hand was a card, on which he appeared to be writing or drawing. Mr. Duguid knew nothing of what his hands had done, or indeed whether they had done anything, but the card was afterwards found to be covered with pencil sketches and strange characters, supposed to be Egyptian hieroglyphs. This we should certainly describe as a case of 'automatic writing.'—Ed. 'LIGHT'.]

Black and White Magic.

SIR,—As one who has stood alone in building up a system of Christian worship which shall be filled with the Christ spirit—a white magic of the most spiritual kind—I very naturally welcome Mr. R. Harte's paper on the 'Limits of Occult Investigation,' written with his usual clearness and vigour. But when he says, 'It even seems to me that sacrifice is warranted, both in the old religious form of sacrificing others for ourselves, as well as the modern form of sacrifice of ourselves for others,' I must, for one, protest with all my heart against the revival of such horrible rites. There is a false worship and a true worship; there is black magic with its sacrifices of sheep or oxen and birds, and portions of animals, gotten by death or torture; and this, whether on religious altars or vivisection troughs, or on our own dinner tables, is *sorcery* and abomination, as is all sacrifice of others for ourselves, in greater or less degree. And by this it is distinguished from the true worship, the pure white magic, which consists in the sacrifice of ourselves for others, and in prayers and intercessions with such pure adjuncts as incense, lights, music, &c., all of which are high, pure, and elevating, and effectual, according to the faith and the concentration of will that is in them, for the bringing down of beneficent influences from God and the superhuman powers and from spirits of every degree, and warding off the evil influences of false gods and evil spirits and demons. To this white magic my spirit wholly tends, and I wish I could get together those who sympathised with me to study these matters; but from the other, with its blood sacrifices and its worship of demons, may the good Lord deliver us. *Facilis est descensus Averni.* I.O.M.A.

'Prayers for the Dead.'

SIR,—There has been some controversy lately on the question of 'praying for the dead'; but I should like to ask why we should *not* pray for the so-called dead, and also pray *with* them. I know by happy experience that there are numbers of earth-bound spirits whom it has thus been my privilege and joy to help to higher states. I have been told, when sitting in a churchyard, that I have no right there. I have replied that I have as much right outside, worshipping my Father God, as other people have inside. Here are thousands of poor dark souls wanting my love and sympathy outside, more so than those inside. Let me draw a picture. Suppose anyone were on a vast plain, as at Chobham or Aldershot, as I have been when in the service of the Queen, enveloped in a dense black fog, when neither man nor horse could see a yard before us. Were we not glad for some good fellow to bring us the torch-light to see our way safe to camp? I was then ignorant of the laws of nature and the life beyond the grave. Now I have grown wiser, and my whole soul vibrates to the silent melodies and harmonies of the spirit world, teaching me to go forward and do my duty, without money and without price. I remember, not long since, while on my journeys, I was in Portsmouth, and went to the old parish churchyard—a pretty spot, with beautiful flower beds. I was impressed to sing 'Nearer, my God, to Thee'; and I got into communication with a female spirit, who informed me that she was born in Portsmouth, was trained and educated at those schools, was married at that church, died, and was buried in those grounds; and yet she could not tell or understand why she was kept there earth-bound to the spot. I put her name down in my pocket-book as she gave it to me (Mary Stewart), and I talked and prayed *with* her. She repeated the words after me, and gave me the assurance that she had a desire to be lifted from her unhappy condition; and I was told that she had received light and power to snap the fetters that bound her, and was going away with one of my guides. I forgot all about her afterwards, for, being constantly at the same work, I cannot retain all names and particulars; but, being afterwards at a spirit circle in Manchester, this same spirit controlled a medium, and came up to me and gave me her name and particulars. I could not recognise her name until I referred to my book, and then my soul blended with hers in true worship to God. Many instances of a similar kind I could relate. In one case a spirit who had haunted a farmhouse near Lancaster for years, in the hope of making the inhabitants understand her desire for prayer and relief, gave me her Christian and surname, and told me by what means she came by her so-called death, all of which was recognised by the neighbours in the district as a true record of her name and death. She is now, I believe, mounting up the ladder of progress; and are

these poor dark souls to be allowed to remain in that unhappy state, when we can have the privilege of directing them to their Father and ours? Why are there not more mediums carrying the torch-light, and saying, 'Go with my spirit guides; they will show you a better way and lead you nearer to your God'? If all mediums would do their duty in this work surely their peace of mind would be like unto mine—happy and content to be a man, but hoping to be an angel by-and-bye.

Moss Side, Manchester.

THOMAS DARR.

The Mystery of Miss Diana Vaughan.

SIR,—While I cannot be otherwise than grateful to 'C.C.M.' for his very complimentary letter in your impression of December 14th, I feel that in my hands the discussion under the above heading is likely to become highly technical. Miss Vaughan could have scarcely exacted more from the credulity of her readers had she posed as a female Melchisedech, without father and mother, than she exacts in the whole of her family history. The facts which can be ascertained by everyone who cares to concern himself with the lives of the two Philalethes are, to all appearance, largely unknown by her, though she deals in formidable adjectives with regard to the very modest paragraph of Allibone. 'Enormous errors,' 'tissues of inexactitude,'—this is how she speaks of an account which, so far as it goes, is almost precisely correct. As a fact, it is to her own narrative that one would be tempted to apply such powerful epithets. I have indicated in my previous letter the special points of the Philalethes' problem, and why also the two men should be distinguished and not identified. Miss Vaughan's fundamental mistake would, as I have said, be pardonable in most cases, but not for one who lays claim to family tradition on the subject. Peculiar and intimate sources of information should clear up and not increase difficulties. But Miss Vaughan follows Allibone by reproducing his one error, when she describes her alleged ancestor as the Rosicrucian alchemist, Thomas Vaughan, whereas in his preface to an English translation of the *Fama et Confessio Fraternitatis R.C.*, the alchemist in question most distinctly denies and repudiates all personal knowledge of such Order and any affiliation therewith. Seriously, Miss Vaughan is less equipped for her subject than anyone who has yet treated it. She has apparently never heard of Eugenius Philalethes; she has never heard of *Lumen de Lumine*, *Anthroposophia Theomagica*, or *Anima Magica Abscondita*; she has never heard of the controversy between Thomas Vaughan, otherwise Eugenius Philalethes, the known writer of these books, and Henry More the Platonist. She attributes to Thomas Vaughan books which do not, so far as we can tell, belong to him, and denies him his own through sheer ignorance concerning them. For the same reason, she contradicts the date of his birth to accommodate it to one of Eireneus, also fictitious, and regards herself as possibly in danger for divulging such a secret! She denies that Vaughan died in 1665, on the evidence that he was publishing books at a later date; but these are the books of Eireneus, not of Eugenius Philalethes.

But it is in discoursing of the *Introitus Apertus* that Miss Vaughan shows herself peculiarly ill-informed. To say that it is hardly known, except by name, even in the world of occultists, may be true possibly for the Palladian circle, but occult knowledge must not be measured by the standard of Charleston. And I do not believe it of Charleston. Miss Vaughan speaks of the 1667 edition as *entièrement introuvable*. It is certainly rare; some years ago I had the opportunity to inspect a copy, and there is one now in the British Museum. She also dwells upon the rarity of all printed exemplars of the work, and seems to hint at the destruction of copies, all which is nonsense. She is, apparently, unaware that it has been printed some twelve different times, and at the present moment I myself have in my possession: (a) the English version of 1669; (b) the Latin edition in the *Museum Hermeticum Reformatum*, 1678; (c) the somewhat compressed translation I myself edited in the *Hermetic Museum*, 1893. From the *Introitus Apertus* Miss Vaughan quotes the passage I have cited in my previous letter, reading *trigesimo anno*, and challenges anyone to deny its exactitude. Well, I deny it for one. On my part I challenge her to state that she has ever seen the Amsterdam edition, to show why her MS. copy is the original from which that was printed, and what proof she has that Eireneus superintended the printing of the original edition. The last two points I deny on the authority of the Amsterdam edition and on the authority of the preface of Langius, who

affirms that 'he does not know 'what kind of person was author of this work,' that his name was concealed, and that he (Langius) obtained the MS. a little before the date of his preface—1660—without any certainty as to whether the adept was then alive or dead. Long before the appearance of the Amsterdam edition, William Cooper was in possession of another MS., as stated in the publisher's epistle prefixed to the English translation.

So far, therefore, as we can follow her, Miss Vaughan is altogether inaccurate, and we must be careful in accepting her authority where it is difficult or impossible to follow her. There is no reason to believe that Eireneus Philalethes wrote a Luciferian interpretation on the margin of his MS. The *Introitus Apertus* can be no more explained by Palladian diabolism than by the latest 'slump' in mine shares. It has as much and as little to do with the alleged mysteries of Charleston as with the mysteries of the modern bucket-shop. Finally, we mystics here in England will require better authority than Miss Vaughan has shown herself to possess before we believe that Thomas Vaughan sold himself to the devil. His writings and his private memoranda, the originals of which I have seen, exhibit him as a most saintly, Christian man. But if these are to be interpreted in an opposite sense, then the same construction may be required for Miss Vaughan's conversion. As to Eireneus Philalethes, we know him only by his books; we admire his sincerity and zeal; he is a kind of St. Paul in alchemy; what he has bequeathed to posterity testifies with no uncertain voice concerning him, and most assuredly forbids us to accept the reading of ex-Palladians, however 'perfectly initiated.'

As to Miss Vaughan's version of Rosicrucian history, it is altogether too complex to discuss in this place; it is novel like her pedigree, and I do not think it will stand the searching investigation which I propose to give it elsewhere.

ARTHUR EDWARD WAITE.

RECEIVED.

- 'Modern Astrology,' for January. (London: 1 and 2, Bouverie-street, E.C. Price 6d.)
- 'The Mystical World,' for January. (London: H. A. Copley, Canning Town, E. Price 1½d.)
- 'The Coming Day,' for January. (London: Williams and Norgate, 14, Henrietta-street, Covent Garden. Price 3d.)
- 'The Seen and the Unseen.' No. 1, November. A new monthly. (Queensland, N.S.W.: 145, Queen-street, Brisbane. Price 3d.)
- 'The White Wreath Poems and Other Poems.' By ALICE HADFIELD PETSCHLER. (London: James Burns, 56, Great Queen-street, W.C. Price 2s.)
- 'The Brotherhood of the New Life. Internal Respiration, or The Plenary Gift of the Holy Spirit.' By RESPIRO. Second edition. Revised and enlarged. (London: E. W. Allen, 4, Ave Maria-lane. E.C. Price 1s.)
- 'The Humanitarian,' for January. With this issue the price has been reduced from 1s. to 6d. per copy. The present number contains an article on 'Fallacies in Psychical Research,' by MR. C. C. MARSEY. (London: Hutchinson and Co., 34, Paternoster-row, E.C. Price 6d.)

TO CORRESPONDENTS.

'DELTA.'—Please send us your name and address.

E. B. P., R. C., M. C. P., *Hesperus*, 'Quæstor Vitæ,' and others.—Communications received and shall appear as opportunity arises.

THE RECENT EXPOSURE IN NEW YORK.—Here is what the Chicago 'Progressive Thinker' says about Dr. Henry A. Rogers: 'This man has a bad reputation in Chicago, and we are not surprised at the exposure in New York, which is, no doubt, complete. When he gets free from the coils of the law he will find plenty of Spiritualists who will attend his séances and fully "vindicate" him as an "honest" medium, and "demand" that Spiritualist papers shall publish their endorsement. However great the fraud-medium, however low, vile, and nauseating, there are some Spiritualists who will call any honest investigator vile names, who has the nerve to question in the least his manifestations. That Rogers is an excellent medium for certain manifestations there is no doubt, but he is unscrupulous, as shown by his exposure in New York. No punishment is too great for mediumistic tricksters; no condemnation severe enough; and Spiritualists everywhere should shun them.'

SOCIETY WORK.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday next Mr. E. Whyte will occupy our platform. Mrs. Brechley will be the medium for next Friday. On Sunday last Mr. Veitch gave a stirring address on 'Spiritualism and the Bible,' at the close of which he replied to questions. We are pleased to state that Mr. Veitch will continue these lectures all through the new year.—THOS. MACCALLUM, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last an interesting address was given by the controls of Mrs. Bliss; subject, "Death," briefly surveying the opportunities and possibilities of the past year, the passing years symbolising the departure of souls from this sphere to the more real life of the disembodied. Very successful clairvoyance was afterwards given. On Sunday next, at 7 p.m., Mr. Dale will give address and clairvoyance.—J. B.

CAVENDISH-ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. T. Cooper delivered a short address on 'Mediumship.' This wide-reaching subject was treated in an excellent manner, and, considering the short time at the lecturer's disposal, contained quite an exceptional amount of matter of great importance and usefulness. After the address, Miss MacCreadie's control, 'Sunshine,' gave clairvoyant descriptions, many of which were immediately recognised. Miss MacCreadie received a cordial welcome from friends old and new on her reappearance as a worker amongst the Spiritualists of London, and it is very gratifying to be able to chronicle the great success which attended the exercise of her mediumistic gifts last Sunday evening. On Sunday next, at 7 p.m., Miss Rowan Vincent, address, 'The New Year,' followed by clairvoyance.—L. H.

A LITTLE BIRD'S VIEW ON EVOLUTION.

My view of Evolution, as expressed in my 'Christo-Theosophy,' is that, although natural selection and the survival of the fittest may be the machinery by which Evolution is carried out, yet just as the smallest pebble on the sea-shore is in rapport with the infinite fixed stars, in accordance with Newton's grand law, so all life from the primitive cell upwards is in rapport with that infinite ocean of life or mind which we call Spirit or God, and that Evolution has for its chief factor the mind, or the desire or prayer of the creature for its betterment; and these views suggested to me a few days ago, as I was digging in my garden, the following verses:—

While digging in my new turned soil
A Robin watched me from a tree,
With rosy vest and velvet coat,
And thus and there he spake to me.

'I've come to gather up the seeds
And the small beetles as my fee,
And talk to you of Huxley strong,
And Darwin patient, wise to see.

'Great men they were and good and true,
Who said I came from Protoplan,
And that you also came from me,
A big old bird, you call a man.

'But I although a little bird,
See sometimes things men cannot see,
Because God speaks to me Himself,
While science oft is up a tree.

'God says to me, "My little friend,
You are according to my mind,
You are because I love to see
All little birds, each of his kind;

'I dwell in love in every life,
And shape it as it prays to me,
And thus it is that you feel God,
And know much deeper than men see."

A silence came into my soul,
As this small bird fled from my sight.
Then in my heart I heard a voice—

'The night is spent, and Christ is Light.'

Wimbledon.

Christmas, 1895.

GEORGE WYLD, M.D.

THE 'PHILOSOPHICAL JOURNAL.'—We note the announcement that Mr. and Mrs. Underwood have retired from the editorial management of the 'Philosophical Journal.' The reason is not stated, but it is gratifying to know that it is caused by no ill will or unpleasant misunderstanding. Mr. Underwood in making the announcement says: 'Our personal relations with the publisher have been uniformly pleasant and cordial, and in withdrawing from the paper (with which we have been editorially identified the last six years) we wish it all possible success under Mr. Newman's continued management. Whatever we can do to this end, will be cheerfully done.' So we may confidently cherish the hope that the valuable services of our friends will not be altogether lost to the cause of Spiritualism.